

Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED
IN
1881

Editor :
GEORGE H. LETHEM.
Assistant Editor :
Dr. NANDOR FODOR.

Past Editors :
Rev. W. STAINTON MOSES (M.A. Oxon).
EDMUND DAWSON ROGERS.

E. W. WALLIS.
DAVID GOW.

No. 2786. VOL. LIV. (Registered as FRIDAY, JUNE 1, 1934. a Newspaper.) PRICE TWOPENCE
Entered as Second Class Matter, March 12, 1929, at the Post Office at Boston, Mass., under the Act of March 9, 1879 (Sec. 327 P.L. and R.)

PRINCIPAL CONTENTS

The Ada Lee Mystery. By Dr. Nandor Fodor ..	329-30	Letters to the Editor	335
Voices in the Air	331	Communication Problems	336
Talking Dogs	331	The Search for God. Book Review by H. F. Prevost Battersby	337
Mrs. F. W. H. Myers' Recollections	332	Convinced by Home-Circle Evidence	338
Mr. J. A. Findlay on the Future of Spiritualism ..	333	Think It Through with Me. By Rev. W. R. Wood	339
Crucifixion of the Flesh. By J. H. Brown ..	333	The Harmonial Philosophy. By W. H. Evans ..	340
Mrs. Meurig Morris to Rest	334	Warning Raps. Apport Phenomena	342
Italian Notes. By Mrs. I. Emerson	334		

THE ADA LEE MYSTERY

SKETCHES IN PENCIL AND COLOUR ON A FOLDED SHEET
OF PAPER WITHIN A THREE-TIMES SECURED ENVELOPE

DR. NANDOR FODOR

LAST week (May 28th) I told the story of my first test of Mrs. Ada Lee's pictorial mediumship. I stated that, owing to the insufficiency of my own precautions, the test remained inconclusive. I added that from more stringent tests, Mrs. Lee emerged with baffling success.

In view of the staggering claims involved, I did not wish to conduct further tests on my sole responsibility. The difficulty lay not so much in preparing an envelope that would be proof against opening, or chemical action, but in making others accept the facts once they should be established. Did not Prof. Henry Sidgwick, in his first presidential address to the S.P.R., say that the critic when he has nothing else left, will allege that the investigator is in the trick?

Therefore, I asked Dr. Fielding-Ould and Miss Mercy Phillimore to prepare jointly an envelope and keep the particulars to themselves. I also asked Mr. F. W. Warrick to use his skill and resources as a manufacturing chemist to prepare another packet. The first envelope was handed to Mr.

G. H. Lethem, Editor of LIGHT, on April 26th. The second arrived by post on April 27th—Mr. Warrick writing pessimistically: "Am afraid the difficulties to be overcome by the Medium are very great."

On the same day, with a note from myself to Mrs. Lee, the two envelopes were safely packed by Miss Bush in the office of LIGHT and were despatched by post.

On May 11th, at 10 a.m., accompanied by Mrs. S. Gorst (a retired school teacher and clairvoyant with whom she lives at Whitton), Mrs. Lee brought back to the offices of LIGHT the first of these envelopes. Writing appeared, she said, on the outside requesting her to deliver it. Dr. Fielding-Ould, Miss Mercy Phillimore, Mr. F. W. Warrick, Mr. Lethem, Miss M. A. Bush, beside the two ladies mentioned and the writer, were present to examine the envelope and witness the opening. An attestation, prepared by Dr. Fielding-Ould, was signed by all present that the envelope had been inspected and that the seals were found intact. The message of which Mrs. Lee spoke was in mirror writing, in the same stainlike characters as in the previous



Mrs. ADA LEE.

test, and read: "With all best wishes. Please deliver early, please deliver early. N.F.'s pad later." (This refers to the envelope, at that moment not yet returned, which I asked Mr. Warrick to prepare for me.)

THE TEST ENVELOPE

I shall here quote Miss Phillimore's description of how this test envelope was prepared:

A folio sheet of plain white paper was marked as follows:

1. Initialled RFO top left hand corner and initialled MP bottom right hand corner in red pencil.

2. Top right hand corner cut off and the letters "M.D., M.R.C.P." written by Dr. Fielding-Ould in lemon juice. Bottom left hand corner cut off and the words "Sec. L.S.A." written in lemon juice by Miss Phillimore.

(The Lemon Juice Writing was invisible until heated after the envelopes were opened.)

This piece of paper was folded in four and placed in two blue envelopes, flaps reversed, slipped into each other, and sealed each side.

The edges of the flaps were initialled in red pencil both by Dr. Fielding-Ould and Miss Phillimore.

These sealed blue envelopes were next placed in two larger white envelopes with flaps similarly reversed, slipped into each other and initialled by Dr. Fielding-Ould and Miss Phillimore on one side only.

These two white envelopes were sewn through with silk thread, the thread penetrating the inner blue envelopes and the white sheet of paper.

The one knot of the thread was sealed with a small pearl knob of distinctive pattern belonging to the inkstand on Miss Phillimore's desk.

This sewn packet was then placed in an outer buff coloured envelope and sealed twice with Miss Phillimore's seal.

Everything was found as here described when the envelope was returned. There was no sign of tampering. It would have been easily discovered.

The buff envelope having been slit open, the second envelope inside disclosed a mirror signature which read: "W. T. Stead." The characters suggest printing from a block as in the previous test.

Nothing else was found until we came to the folio sheet, folded in four, in the inmost envelope. All the identification marks were there, as described. In the middle, over the cross of the folds, there was a pencil-like sketch of a man's face, wearing what appear to be triangular glasses under which the eye-balls are clearly visible. The face is unrecognised.

The folds divided the sheet into four squares. On the left hand top square, there was a smaller pencil sketch, the head of an eastern native. The left hand bottom square and the right top square disclosed colour patches in delicate blue and pink (the latter being the colour of the wax)—the first suggesting a face, the second a bust with a tall hat. Near the latter, to the right, the paper is wrinkled as if from wetting. Both this and two wrinkle-streaks in the bottom right hand square are coloured.

The two "pencil sketches" show, under strong magnifying glass, half-tone screen marks. Were they printed from blocks or projected in dots as in television? The folio sheet could not have been unfolded within the

sealed envelope. It was not taken out. How then were the pictures and the colour patches produced?

IN MRS. LEE'S HOME

We are treading in deep waters. I was confirmed in this impression by a visit to Mrs. Lee's home in Whitton on May 17th. I found the house "scribbled over" with sketches similar to those in our envelopes. They appear on the bare walls, on paintings, on photographs under the glass and over the glass, on pillow cases, over handkerchiefs and on dinner plates. No doubt, they could be produced in a secondary state even unknown to Mrs. Gorst, the other lady in the house, (all the places are within arm's reach) but *no secondary personality is capable of penetrating into sealed envelopes and drawing sketches on folded sheets of paper or within a soldered tinfoil envelope.* I have seen this envelope framed on the wall with petals from an artificial flower, a sketch of several faces and a cat's head. The outer envelope (also in the frame) bears the inscription "Oh, you of little faith." I am told that the recipient of the test hates cats. So that whoever put the petals inside and drew the cat's head apparently knew of his idiosyncrasy and made fun of it.

I was shown a sketch over a landscape picture which, as both ladies solemnly affirmed, appeared in their plain view. I have no reason to doubt their truthfulness. Nor can I suggest delusion or hallucination against the reality of that fine laughing face.

I am assured that Mrs. Lee has no normal powers of artistic expression. Yet many of these sketches are extremely well done and suggest the presence of several artists in the background, wherever that may be. Mrs. Lee is convinced that it is in the spheres—*i.e.*, in another dimension. Support for such construction might be found in the third test with the envelope which Mr. Warrick prepared. The results, still more perplexing and of a more personal character, will be described in next week's issue of LIGHT.

WAS IT HYPNOTISM?

COLONEL LIONEL JAMES, of Chieveley, Newbury, Bucks., writing to *The Times* (May 23rd) describes a feat performed in his presence by a juggler in India, the "properties" used being a hog-spear and an ox-wagon. Having obtained these, says Col. James:

"The juggler affixed the hog-spear along the single shaft of the ox-wagon with the point outwards. It was securely tied into this position. He then summoned the crowd of attending household servants to mount into the cart. While the cart was being thus loaded, the hands of the juggler were tied behind his back by an assistant. The cart was balanced in such a manner that the hog-spear along the shaft lay parallel with the ground. The juggler then placed his forehead against the naked point of the spear, and, to our amazement, pushed the cart in a circle twice round the masonry platform upon which we were seated. The weight of the cart was such that no single man could have moved it even with his hands free. The spear point was sufficiently sharp to have perforated human skin at a mere touch. Yet when the 'illusion'—it must have been an 'illusion'—was completed there was no vestige of a mark upon the performer's brow."

Col. James adds: "I do not attempt to give any explanation of this remarkable phenomenon. Was it hypnotism? If it was, it was able to embrace a crowd."

ÆOLIAN HALL	NEW BOND ST. LONDON, W.1.	"POWER"	THROUGH MRS.	MEURIG MORRIS
SUNDAY SPIRITUAL SERVICES: 6.30 p.m. Doors Open 6 p.m. ADMISSION FREE.				
President: LAURENCE COWEN. Vice-President: General Sir P. HOLLAND-PRYOR, K.C.B., C.M.G., D.S.O., M.V.O.				
MEMBERSHIP WITH RESERVED SEAT AT SERVICES 10/6 PER ANNUM				

VOICES IN THE AIR

MYSTERIOUS INCIDENTS RECORDED IN HISTORY

CERTAIN historic experiences suggest a little known *auditive* element in psychometric or astral visions. Sometimes this element is coupled with visual perception, sometimes not.

Pausanias records that on the plains of Marathon, four hundred years after the great battle, the neighing of horses, the shouts of the victors, the cries of the vanquished, and all the noise of a well-contested conflict, were frequently to be heard.

Writing of the fearful sights and great signs from heaven before the judgement on Jerusalem, Josephus and Tacitus record that aerial armies were seen and supernatural voices were heard.

Two months after the Battle of Edge Hill (fought on October 22, 1624, near Keinton, Northamptonshire), a number of shepherds and village people witnessed an aerial re-enactment of the battle with all the noises of the guns the neighing of horses and the groans of the wounded. The strange experience was corroborated by a Royal Commission which Charles I. sent out to investigate.

After the revocation of the Edict of Nantes in France, voices of invisible hosts were heard speaking and singing at Orthez and in the Cevennes. The objective nature of the experience can hardly be doubted, as the Parliament of Bearn found it necessary to forbid, by decree, the hearing of these psalms or the speaking of the experience, on the forfeiture of 500 crowns.

The most dramatic of all such experiences is recorded in the writings of the Marquis Cristobal Juvenal, Lieut.-Governor of Paris. He wrote:—

"The 31st of August, 1572, some six or eight days after the assassinations, so-called, of St. Bartholomew, I had supped at the Louvre with Mme. Fiesque. It being considerably warm weather, we went to a little balcony by the river to get the fresh breeze, when suddenly we heard in the air a horrible screaming, tumultuous voices, mingling cries of rage and fury. We were immovable, fixed to the spot in terror, and gazing at each other speechless. This noise, I believe, continued for nearly half an hour. It is certain that the King (Carlos IX) heard it and was dismayed. He could not sleep the rest of the night. Henry IV. has many times stated to his courtiers that eight days after the St. Bartholomew massacre he saw a great number of ravens gathered on the Pavilion of the Louvre. That the same night Carlos IX., two hours after he retired to sleep, leaped from his bed in affright, summoned his household and sent them to listen and seek out the great noise and the groans that filled the air. These cries were so distant that the King thought it possible the enemies of the Montmorencies and their partisans had surprised ~~and were attacking them~~, and he sent a detachment of his guards to repulse them, but they returned with the report that Paris was tranquil and that the noise that was heard proceeded from the air." (De Sainte Foy: *History of the Order of Espiritu Santo*, cd. 1778.)

LADY NOVELIST'S EXPERIENCES

EVELYN SHARP, for many years a writer for the *Manchester Guardian*, in her very delightful book, *Unfinished Adventure*, says of herself:

"I had a curious experience, unlike any other in my life, one day when I was walking along the mountain road (in Ireland) which is known as the Feather-bed Road, because of the bog-cotton that blows about it. All at once I was aware of Voices, as of a great concourse of people, now loud, now soft, all round and before and behind me. Yet not a soul was to be seen, for it is a lonely road, and the green bog stretches on either side of it away to the Dublin mountains. A similar phenomenon in the Mweelrea Mountains of

(Continued at foot of next column)

TALKING DOGS

INVESTIGATIONS BY UNIVERSITY PROFESSOR

IN LIGHT for May 11th (p. 284) reference was made to the fact that Madame Borderieux, Editor of *Psychica* (Paris), had lost a small dog to whom she was much attached, and whose wonderful powers of making himself understood had given her a special interest in the study of animal psychology. She made mention of "Kurwenal," the dog of her friend, the Baroness von Freytag-Loringhoven; and in the current (May) number of *Psychica* a contributor, Ed. Duchatel, gives a much fuller account of the visits paid to this remarkable animal by the University Professor Max Muller.

This gentleman, who has examined quite a number of communicating dogs, has convinced himself that "The dog quite independently thinks, considers, reflects, combines, draws conclusions, and calculates quicker than we do; he can be taught to read, and to converse by means of a numbered alphabet."

Of Kurwenal, whose home is in Weimar, he writes: "He expresses himself by means of barks: from a to p, the number of barks increases up to 15; from q to z, they decrease backwards. You ask first, 'upwards or downwards?' and he replies with one bark for yes, or two for no. He correctly names flowers shown to him, and has a preference for roses, because 'They smell nice.' He gave me the names of the composers if I named their compositions; and when I read out quotations from a book of quotations, he correctly gave the author's name.

"At tea-time our talk happened to concern the killing of dogs. Turning to Kurwenal, I asked him: 'Well, old man, what have you to say about that?' His reply was: 'Christian religion forbids murder.'"

Asra is another wonderful dog in Weimar, a female this time, who was likewise examined by Professor Muller. Of her, he relates that she counts her barks for the first nine letters of the alphabet; but for the higher letters she taps with her paw. Asra is a greater mathematician than Kurwenal; one of the sums set and promptly solved by her was: $4 \times 4 + 8 \div 6$. If shown a picture, she taps out the number of men depicted, the number of ladies, or of animals. Upon being asked what she wished her friend the Baroness von Freytag for her birthday, the dog replied: "A sunny day with much sun."

Then there was the fox-terrier Lumpi (again in Weimar) who can tell the time, even on a 24 hour clock; and who evidently enjoyed displaying his powers to Professor Muller, but objected to a former investigator because, he said, "There were nothing but doubts."

All these creatures expect and delight in the titbits awarded after good work. Herr Muller is of very definite opinion that the training of all dogs, whether for police work, for leading the blind, for war work, or merely for pets, should not take a mechanical form, but should be devoted to the development of the natural intelligence inherent in all dogs. He appeals for further study of animal psychology, which has hitherto been chiefly in the hands of simple dog-lovers.

the Aran Islands is related by Ian Dall (in his book *Here Are Stones*); and when I told some of my Irish friends about my experience, they were neither incredulous nor surprised.

"I can only compare it to another I had in Guernsey, when I asked an old fisherman if a thunderstorm was raging over in Alderney, for, although the sky was cloudless and the sea like a lake, a constant rumbling was to be heard across the water. He looked at me curiously, and said it was evidently the "boom-boom" I had heard, which is a sound in the waves that presages stormy weather in the Channel Islands; and I was told afterwards that not all Channel Islanders can hear this sound, and never, never is it allowed to be heard by a "foreigner."

MRS. F. W. H. MYERS' RECOLLECTIONS

THE STRANGE ADVENTURE OF F. W. H. MYERS WITH "JOHN KING"

WILL posterity ever discharge its debt of gratitude towards the pioneers of Psychical Research? Of the many memories which we hold dear, none has been less dimmed by the passage of the years than that of F. W. H. Myers. He passed over almost a generation ago; but, in his monumental work, *Human Personality*, his giant intellect is ever within our reach.

There is also a living link between his legacy and his spirit. Mrs. F. W. H. Myers is still with us; but, although fully appreciative of the importance of her husband's work and of the legitimacy of the public interest in his personality, she has hitherto been very reluctant to serve as a vehicle for publicity of any sort. Our special thanks are therefore due to her for letting this article stand as an exception to the principle that she has observed all her life.

No one has been more impressed than she with the evidence of Mr. Myers' survival that has accumulated since his death; but these scientific evidences do no more than fortify beliefs, which, ultimately, derive their strength from the religious intuitions that underline them. In other words, her experiences in psychical research have given her a welcome confirmation of convictions that have always placed personality at the very centre of things. "I feel certain of my husband's survival," she said, "because I believe in Jesus Christ. And I consider it my husband's greatest achievement that by collecting and interpreting the evidence for survival he has brought faith to so many who have needed this support."

"In this matter," she went on, "I don't think I am taking up an attitude different from my husband's. Look at what he says here (*Human Personality*, Vol. II, Page 305): 'Our duty is not the founding of a new sect, nor even the establishment of a new science, but is rather the expansion of Science herself until she can satisfy those questions which the human heart will rightly ask, but to which Religion alone has thus far attempted an answer.' The answer given by Psychical Research is indicated in these words: 'Has any world-scheme yet been suggested so profoundly corroborative of the very core of the Christian revelation? 'Jesus Christ brought life and immortality to life.' By His appearance after bodily death He proved the deathlessness of the spirit.' And, again, my husband says: 'Had the results of Psychical Research been purely negative, would not Christian evidence—I do not say Christian *emotion*, but Christian *evidence*—have received an overwhelming blow?'"

Asked if she had been present at seances during Mr Myers' lifetime, "Yes," she replied, "I have vivid recollections of some of the great mediums of the early days of Psychical Research. Mrs. Piper, Eusapia Paladino, Mrs. Thompson and others were our guests for considerable periods, and I came to realise the psychological complexities of mediumship. Much has been written on Eusapia Paladino's Cambridge seances in 1895. She was detected in fraud, but the fact that she resorted to trickery

at times is no proof that she was without true mediumistic powers. I remember how excited and anxious she was before nearly every sitting. I can hear her saying: "Oh, Madame, s'il n'y aura rien, que ferai-je? Ce sera terrible!" I have seen her produce physical phenomena in daylight which were so remarkable that to doubt their genuineness was impossible.

"An experience which my husband could never forget came to him through Charles Williams at a private sitting in Buckingham Palace Road. 'John King' was manifesting. A big, hairy hand came down from the ceiling. My husband got hold of it with both hands. 'John King' asked him to let go. He would not, whereupon he was dragged up from his chair to the top of the table. Still he would not loosen his grip. Then the hand gradually began to diminish. It became smaller and smaller, as tiny as a newborn baby's hand, and finally melted away altogether. I remember his account of this incident perfectly well, as it was one that especially impressed him, and he often talked about it."

Referring to hypnotism, Mrs. Myers said: "Once in very early days, my husband made the experiment of trying to hypnotise me. After some passes he suggested that I couldn't open my eyes. I attempted to do so and failed. Rather frightened, I stood up before a mirror in a vain effort to see myself, and tried with all my might, and with the help of my hands, to open my eyes. But still I found it impossible. From that day on I had no difficulty in believing in the reality of mesmerism or hypnotism."

"I believe that as a sitter I am naturally a good subject; I mean that through me a connection seems to be easily established with the unseen world. But, on the other hand, I am very much on my guard against giving mediums information unawares; and my standard of what constitutes good evidence is very high; I am not quick to be impressed by results which some others might consider remarkable."

"People sometimes say that Psychical Research has after all not resulted in anything very startling. This seems to me a superficial view. When the Society was founded not even telepathy was established as a fact. And telepathy is a very wonderful discovery. Then, too, the evidence for apparitions at the time of death is overwhelming, and the occurrence of many other kinds of super-normal phenomena is practically proved. Moreover, new paths of investigation are being discovered, the most interesting, perhaps, being that which Dr. Osty is exploring with such amazing results. As I look back over the past fifty years, it seems to me that Psychical Research has opened out a mine of immense wealth, and that treasures will come to light as long as men continue patiently to search for them."—N.F.

BROWNING AND SPIRITUALISM

The "Sludge" legend in regard to Mediums will probably die hard. Yet, as Mr. G. K. Chesterton has pointed out in his life of Robert Browning, it is very doubtful whether the poet in his poem "Mr. Sludge the Medium" intended to satirize Mediums as a class. The Brownings were a devoted couple and the husband sat at seances with his wife. But Robert Browning, as Chesterton shows, detested the crowd of hangers-on which clustered round Spiritualism in the early days—the sensation-mongers, the babblers and the Bohemian mob-element—and he must have met many of these. Browning was rather a stickler for social conventions and Chesterton thinks he respected Spiritualism, but disliked Spiritualists. There are doubtless many even to-day who resemble Browning in this respect. They have still something to learn, for nowadays there is growing up a class both of Mediums and Spiritualists intellectually cultured and sufficiently well-bred to mingle in the most exclusive circles.

BURSTOW MANOR, HORLEY, SURREY, OFFERS HOSPITALITY AND RETREAT FOR THOSE SEEKING REST, HEALING, OR SPIRITUAL UNFOLDMENT

Leader : Mrs. GRACE COOKE Resident Healer
Smallfield 33

Service at 11 a.m. on Sunday, June 10th and from thence-forward every second and fourth Sunday. Addresses by White Eagle, Guide of Mrs. Grace Cooke

Classes for spiritual unfoldment are held weekly, under the direction of White Eagle.

All Communications to: The Secretary

Sir Arthur Conan Doyle speaks in "Thy Kingdom Come" (Wright & Brown, 7/6) from all Booksellers.

FUTURE OF SPIRITUALISM

MR. J. ARTHUR FINDLAY ON THE TEACHINGS OF JESUS

"IN my opinion, Spiritualism corresponds more closely with the teachings of Jesus than do the creeds and dogmas of the Christian Churches."

This was the opening sentence of an address delivered by Mr. J. Arthur Findlay at the Queen's Hall service of the Marylebone Spiritualist Association on Sunday evening last (May 27th). Later, Mr. Findlay said he honoured Jesus as a great teacher and a great example—one who went about doing good; and if Jesus came back to earth he (Mr. Findlay) would be one of His followers.

Mr. Findlay's subject was "Why Spiritualism must become the only world religion," and he took the opportunity of making a summarised but comprehensive statement of his views as set out in detail in his book, *The Rock of Truth*.

Mr. Findlay began by referring to his recent visit to Rome where he had an audience of the Pope, and afterwards (as recorded in *LIGHT*, May 18th) addressed a meeting of fifty Spiritualists.

Dealing with the Gospel records of the life and sayings of Jesus (including the "Quelle" Gospel, to which he made special reference), Mr. Findlay said what they found, when they dug deep enough, was that Jesus quite probably taught what Spiritualism is teaching to-day—the Fatherhood of God, the brotherhood of man, the life to come, and that as we live here so shall we be there.

In conclusion, Mr. Findlay said that the new religion, which goes under the name of Spiritualism—but which some day, when its views are accepted by all mankind, will need no name whatever—will give greater comfort in sorrow, be a greater help to our lives on earth, and will draw us closer to the Divine Intelligence of the Universe than any orthodox religion possibly can do. When Spiritualism is accepted as the religion and philosophy of mankind our social conditions will improve beyond recognition, wars will cease, and mankind will worship in one Cathedral, whose dome is the firmament, and whose true and only priests are the interpreters of nature.

There was an attendance of about 2,000. After Mr. Findlay's address, which was listened to with close attention, convincing clairvoyant descriptions were given by Mrs. Estelle Roberts. Mr. George Craze presided.

A MEDIUM'S UNHAPPY EXPERIENCE

THERE was a time when persons who styled themselves Mediums enriched themselves by deluding the ignorant public. Nowadays Psychical Research, specific literature, the wireless, and a greater degree of understanding has made the public less easy to dupe; but an article published in the May number of the *Zeitschrift für Parapsychologie* (Leipzig) contains a warning that supernatural experimentation may still be treated as a means of money-making by unscrupulous persons; and that it may be the unfortunate Medium who is more frequently the victim.

In it Dr. Pap von Chengery describes how the Medium, Lajos Pap was invited to Sweden by Frau Eira Hellberg; how he was there obliged to give sittings under most unfavourable conditions, and how only by the intervention of Dr. von Chengery and others he was prevented from being carried still further from his home, to his own and his family's distress and loss, and—the gain of those who were trying to seek their own advantage.

Dr. Carl Blacher feels called upon to follow Dr. von Chengery's article with an explicit warning to all whom it may concern to beware of entering into any agreement with Frau Hellberg, of whom he says that she has no scientific knowledge of Psychical Research, and no conception of the psychological considerations due to a Medium.

"CRUCIFIXION OF THE FLESH"

By J. H. BROWN, BOSTON, U.S.A.

I REGRET to find myself again in opposition to certain of the views of Mrs. St. Clair Stobart. Last time it was in regard to her low opinion of "the multitude." This time it is in regard to her low opinion of "the flesh." In a previous article and in her article in *LIGHT* of the 20th April, Mrs. Stobart declares it to be an "eternal truth" that "crucifixion of the flesh must precede a rebirth or resurrection of the soul." But why "crucifixion"? Why should the flesh be crucified any more than the mind or spirit? Why should it not, instead, be trained, educated, developed, made beautiful? As Browning puts it:

As the bird wings and sings,
Let us cry "all good things
Are ours, nor soul helps flesh
More, now, than flesh helps soul."

But crucified! I like better our American poet, Walt Whitman's attitude toward this matter. He says forthrightly: "I believe in the flesh and the appetites." He had evidently heard down the centuries the long ascetic cry of suppression and crucifixion, which Mrs. Stobart again utters, and hearing, sent forth his challenge.

Whitman saw the universe as a divine manifestation . . . "having looked at the objects of the universe, I find that there is no one nor any particle of one but has reference to the soul." And again, "Welcome is every organ and attribute of me. . . . Not an inch nor a particle of an inch is vile."

This matter is of vital importance; and, if I may venture to do so, I would urge Mrs. Stobart to take up Whitman. He is a mystic, which may appeal to her, is very wise and sane, and has been studied and valued by many of our finest minds, Tennyson and Emerson among the number.

Creating a Sensation!

Third Impression before Publication

A WITNESS through THE CENTURIES

By Dr. Reginald Hegy

SURVIVAL PROVED BEYOND A SHADOW
OF DOUBT

It is claimed that this book contains one of the greatest messages the earth has ever received.

"Dr. Hegy explains in detail communications he has had with 'the Angel Guide, John, who lived 1,900 years ago', and with other spirits; analyses his experiences scientifically and finally tells his readers how to form their own home circles."

The Star.

"The book that is likely to cause a great sensation." John MacAdam in *The Sunday Dispatch*.

RIDER 5/- RIDER
PATERNOSTER HOUSE :: E.C.4.

MRS. MEURIG MORRIS TO REST FOR A PERIOD IN A RELIGIOUS RETREAT

MRS. MEURIG MORRIS is to retire temporarily into a religious retreat for a much-needed rest, and the "Power" services at the Æolian Hall, London, are to be suspended for a period after Sunday, July 1st.

This announcement was made at the close of "Power's" address at the Æolian Hall service on Sunday last. "Power" said that, in her present health conditions, Mrs. Morris was not equal to the calls made upon her, and complete rest was essential to the proper co-operation needed in establishing the new headquarters of their joint work in the near future. This would, "Power" said, as far as possible be a replica of the School of Mezzantni, which he represented when giving his messages. That School, he said, would soon be inaugurated; and in preparation for this work they desired that their "instrument" (Mrs. Morris) should enter a religious retreat where he and his group would develop her spiritual powers in such a way and in such a measure as to enable her to deliver their teaching in a perfectly conscious state.

During the period of her retreat, there must be prolonged meditation, and the fitting of her body for further work. Under the present conditions, the strain was great, and a period of rest and recuperation was necessary.

The method of instruction in the School to be set up, "Power" said, would require that questions be asked and answers given in a conscious state through the "instrument." In another talk he hoped to tell them just what it was that was proposed.

Mr. LAURENCE COWEN, speaking after "Power's" address, said that for some time the health of Mrs. Morris had occasioned anxiety, and the "Power" Group had now intervened and announced their intention to retire her temporarily into a religious retreat of *their* selection and strictly limited to *their* cognizance, as soon as the present tour of the country was concluded at the end of next month. Consequently, the Æolian Hall services would be suspended after that of Sunday, July 1st, and due announcement of their resumption will be advertised. The "helpers" insisted upon Mrs. Morris's complete seclusion and abstinence from work of every kind.

Mr. Cowen added that when their "little lady" returned to them on restoration to good health—for which the prayers of all would be affectionately rendered—the reconstructional work now in progress for making the fine Hampstead building acquired to house the School of Mezzantni would reach completion, and that coincidence should provide a happy reunion celebration.

MYSTIC PAINTINGS

THE colour symphonies of Baron Arild Rosenkrantz on devotional and psychic subjects, on view (till June 18th) at Cooling Galleries, 92, New Bond Street, London, will make a deep appeal both to art lovers and students of mysteries. They blend inspiration from a higher plane with artistic genius; they elevate and fill with wonder and awe. *The Four Horsemen* portrays a truly apocalyptic vision of elemental power in a tornado of light, colour and emotion. The purple-shrouded mother of *Genesis* symbolises the source of all life and the revealing promise of the Spirit. Over the landscape *Hour of Mystery* invisible powers brood.

Readers of LIGHT will find this exhibition a rare treat which they should not miss.

BRITISH LYCEUM UNION

Officers appointed at the annual conference of the British Spiritualists' Lyceum Union, include the following: President, J. Slimin, Newcastle; Vice-President, Mrs. L. K. George, Liverpool; Treasurer, Mr. W. Burrows, Halifax; General Secretary, Mrs. A. Mills, 64a, Bridge Street, Manchester. A decrease of 17 Lyceums and 1,010 members was reported.

ITALIAN NOTES

By ISABEL EMERSON

SPIRITUAL HEALING

A REMARKABLE case of healing has recently been performed in Florence by Miss Helen MacGregor.

Pauline Giachetti, a little girl of ten, whose mother is English and much interested in psychic matters, fell and cut her knee badly about March 10th. Before it had properly healed she fell again, injuring the same spot. When the second wound had slowly healed, towards the end of April, a boil appeared close by, and the knee became very inflamed. A doctor was consulted and pronounced it serious, as infiltration under the knee cap had already set in. He ordered complete rest and hot compresses for two days, after which he would operate.

Signora Giachetti, fearing complications with the knee, asked Miss MacGregor to look at it on the day following the doctor's visit. Miss MacGregor recognised the seriousness of the case, but felt that she could help, and gave Pauline a treatment, immediately after which she felt much better. The compresses were continued, and next morning Miss MacGregor gave another treatment.

Half an hour later the doctor arrived prepared to operate, but on seeing the knee, he only found it necessary to squeeze it, when the abscess came away entire and without pain. Turning to the mother, he said:

"You are indeed lucky, for the child is cured!"

Signora Giachetti heard later from the chemist that the doctor had told him he was "completely astonished," at the way in which the infection had disappeared. He had not been told of Miss MacGregor's visits.

Signora Giachetti and Pauline feel that they owe a debt of gratitude to Miss MacGregor and her spirit helpers for this wonderful cure, which is not the only one she has accomplished during her stay in Florence.

PSYCHIC INSTITUTES

Many Italian Spiritualists have expressed a desire for the foundation of a College for Spiritistic and Mediumistic studies in Italy, such as exist in London and other European and American cities. Several Institutes of this kind, however, already exist in Italian cities. There is one in Venice, founded by Dr. Bellotti under the name of, "Domus Nostra," its object being to promote "studies for spiritualisation in Science, Letters and Art." It has its own printing press and has published books in several languages.

In Milan there is the Institute of Psychic Studies in Via Monforte, where lectures are given at the weekly meetings by Dr. Paronelli on different aspects of the subject. A recent one of special interest was on "Seances with the Medium Politi," illustrated by lantern slides made from stereoscopic photographs taken of the phenomena as they occurred at these seances some years ago, in the presence of Cesare Lombroso and other well-known scientists of the time.

Lectures on astronomical, religious and theosophical subjects are at present being given by Signor Tullio Castellani at the Centre of Spiritual Culture in Genoa, where psychic research and all kindred matters are discussed.

And in Rome there is the "Alfa" Society for Psychic Studies, directed by Signora Legrange-Bussolin.

APPRECIATION OF "MARGERY"

Dr. Emilio Servadio published an interesting article in *La Ricerca Psichica* entitled "Full Light on the Margery Case," and opening with these words:

"Seldom in the course of our studies have we been so impressed and convinced as by Brackett K. Thorogood's book on the Margery Mediumship. This volume is not only a complete vindication of the Medium, but is also one of the most notable expositions of contemporary psychical research."

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

TWO TYPES OF SPIRITUALISTS

Sir,—I feel there must be some definition enabling a man who believes in the scientific proof of survival and communication with those in the next plane, to call himself a Spiritualist—or something else, describing his convictions and not in any way identifying himself with the Spiritualist sect. I am not speaking uncharitably—every man has a perfect right to follow his own conscience in religious matters—but there are quite obviously two absolutely distinct classes of persons called Spiritualists: those who gratefully acknowledge what psychic research has done to prove the present-day truth of ancient faith—and an increasingly powerful religious sect, with licensed places of worship, and distinctive tenets of an almost entirely Unitarian character (*e.g.*, no ordained ministers, no sacraments as such, no creeds, Trinitarianism at most not essential, and salvation by character alone.)

ROBERT A. WHITMORE.

"The Uplands," Botesdale, Diss.

* * *

THE COSMIC CHRIST

Sir,—Those who read with interest the report of Mrs. Stobart's address in *LIGHT*, for May 18th, may also be interested in the following extract from the writings of St. Clement of Alexandria. Although he does not use the modern term "the Cosmic Christ" his words seem to embody the idea contained in that term.

"Even as through the body, the Saviour used to speak and heal, so, as beforetime through the prophets and now through the apostles and teachers. For the Church subserves the mighty working of the Lord. Whence both at that time He took upon Him man, that through him He might subserve the Father's will; and at all times in His love for man God clothes Himself with man, for the salvation of men; before time with the prophets now with the Church."

The Saviour of whom St. Clement wrote is evidently identical with the Divine Logos of whom St. John wrote.

H. A. DALLAS.

* * *

OBSESSION AND INSANITY

Sir,—Mr. Graham Moffat, in a recent lecture, referred to Dr. Wickland's and Dr. Bull's work in the U.S.A. in the treatment of obsession cases and stated that, in his view, one third of the inmates of asylums are victims of obsession. As one who has been locked up in a county asylum for five months simply because there is so little knowledge and belief in Spiritualism amongst the orthodox mental specialists, I feel most strongly that it is the duty of Spiritualists to make the facts known. I should, by my own observation, put the percentage even higher than Mr. Moffat. I am *certain* that untold mental misery and suffering of patients could be easily cured in very many cases by competent spiritual healers or Mediums.

The most usual phenomena where I was consisted in the hearing of "voices"; nearly all the "acute" cases that came in reported this, and were never considered "cured" unless they denied the hearing of the (so-called) "imaginary" voices. I did not meet *one* person during my whole stay, including doctors, nurses and patients, who had any sound knowledge of the working principles of mediumship.

I was released at the request of relatives and with the consent of the committee, but the doctors considered me as "uncured" simply because I retained my belief in my own sanity throughout and in the spiritist hypothesis. I had no difficulty in obtaining employment and am a chauffeur in London to a lady magistrate, driving her daily in the London traffic and living in her house. She,

strangely enough, has been an inspector of asylums, so should know insanity when she sees it.

The relieving officers and magistrates who sign certificates of unsoundness of mind, should surely be somehow induced to study the subjects of obsession, mediumship, etc., so as to enable them to make fairer judgments and relieve the stigma of normal people being "certified" as I was, simply because some physical illness has made them temporarily sensitives in one way or another.

I am convinced that a knowledge of Spiritualism made general would practically empty the asylums. There were 2,000 beds where I was and a long waiting list.

RUTH SHERINGHAM.

* * *

REINCARNATION

Sir,—As an interested though often belated reader of *LIGHT*, may I be allowed to say a few words concerning an article in the issue of January 12 by A. Horngate. In it the writer refers to the foolish Reincarnationist who claims to be a rebirth of some famous person, but if we are going to judge the doctrine by its foolish adherents, what religion or teaching would stand the test?

Two adjectives applied by Mr. Horngate to the doctrine of Reincarnation—"illogical" and "immoral"—are certainly undeserved. Granted pre-existence, if one incarnation is possible, ten or fifty must be possible; and if it can be shown that in the course of one incarnation an individual has gained a certain amount of moral progression, the possibilities of such gain during further incarnations is a mere question of addition. This is anything but illogical.

As to the more serious charge of immorality, I would point out that the doctrine does certainly *not* foster self-righteousness, teaching as it does that all evil-doing inevitably, sooner or later, brings suffering; which suffering in its turn brings sympathy and compassion with other sufferers.

A. ROSEBAK.

Aarhus, Denmark.

* * *

PHENOMENA AND TEACHING

Sir,—I sympathise with Mrs. Boutcher's efforts in endeavouring to put on record the teachings of "Red Cloud," and quite realise how difficult it is to get many of the churches to accept copies for sale. The fact is, unfortunately, that the majority of Spiritualists do not trouble about the enormous implications of survival after death, nor do they as a whole, read books on the subject. The constant cry is phenomena, phenomena.

I wish Mrs. Boutcher all success in her efforts and I for one will certainly be prepared to read extracts from "Red Cloud's" teachings. We want more teachings and less phenomena of the fortune-telling variety.

C. S. COLLEN-SMITH, N.D., D.O.
27, Manchester Street, W.1.

* * *

MAKE ROOM FOR TEACHERS

Sir,—You may collect wonderful addresses and put them in print, but in how many churches could you find a leader or Medium capable of reading such an address without spoiling it? Experience teaches us that capable public readers are very few and far between. Thus the better way out of our difficulty would be to make room for teachers and abandon the Mediums whose only saving grace lies in the cheap and unworthy phenomena they give.

JOHN HYDE TAYLOR.

Mrs. I. E. Boutcher writes that Mrs. A. Motion, of West Kilbride, Ayrshire, has sent £2 to cover the cost of distributing "Red Cloud's" addresses (which she describes as "pure gold") free amongst needy Societies, at the meetings of which they could be read. Applications for copies should be sent to Mrs. Boutcher, at 42 Esher Road, East Molesey, Surrey.

Light

All communications for the EDITOR should be addressed "The Editor of Light, 16, Queensberry Place, South Kensington, London, S.W.7." 'Phone: Kensington 3758.

New Subscription Rates (including postage)—12 months, 10s. 6d.; 6 months, 5s. 6d., or from Newsagents, 2d weekly.

Subscriptions should NOT be sent to the Editor, but should in all cases be addressed to the Manager of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to L.S.A. PUBLICATIONS LTD.

AMERICAN and CANADIAN subscribers can remit by International Money Order obtainable at all post offices, or from the foreign exchange departments of most national banks, at the current rate of exchange.

ADVERTISEMENTS: For rates apply: The Advertisement Manager, LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7. ('Phone: Kensington 3758). Telegrams: "Survival, London."

As We See It

THE "OTHER FELLOW'S" OPINION

ON the facts of survival and communication with the so-called "dead," all Spiritualists are agreed. On the religious implications of these facts, there are wide divergencies of view, and LIGHT provides a forum in which these views can be explained and discussed. That is why we publish views so apparently contradictory as, say, those of Mrs. St. Clair Stobart (who holds that Spiritualism is not in itself a religion and that it ought to be absorbed "lock, stock and barrel" by the Churches) and Mr. J. Arthur Findlay (who seeks to show that Spiritualism must become the only world religion).

We welcome the reasonable expression of different points of view. All that readers need to make them useful is recognition of the obvious fact that honest differences are inevitable, plus the cultivation of a kindly toleration of the "other fellow's" opinion.

INTO THE NEARER PRESENCE

ONCE more, the Very Reverend "Dick" Sheppard provides proof that—in agreement with the teaching of Spiritualism—he regards goodness of heart and the doing of "lovely things" as of more practical importance than acceptance of the creed of his Church or church-going.

To the *Sunday Express* (May 27th) he contributes a remarkable tribute to "Siddie," a "great little man with crippled legs, a wheezy chest and indomitable courage," who for years sat on a box outside the Church of St. Martin-in-the-Fields, London, and sold newspapers.

"Siddie," it appears, never attended the services in the Church. "I do not think Church services would have helped him," writes Mr. Sheppard. "He was better as he was. Personally, I had nothing to teach him . . . After talking with him, I used sometimes to say inside myself, 'of such is the Kingdom of God.'"

That "Dick" thinks his friend "Siddie" will be all right on the "other side" is shown by the words with which he concludes his tribute: "Good luck, 'Siddie,' in the name of the Lord. I'm not worrying about you, but you're missed on the old pitch."

This reads almost as if "Dick" expected that "Siddie" would know what he had written—and very likely he does. In any case, it shows clearly that he does not expect that non-church-going and want of devotion to the dogmas of the Church will be any handicap to "Siddie" on the "other side." With Spiritualists, he no doubt realises that the really important thing is—to quote words heard in a London Church on Sunday—to go through life so that at death we may walk fearlessly into the nearer presence of God in the great unseen world.

COMMUNICATION PROBLEMS

WHY CLUES WERE GIVEN INSTEAD OF A DIRECT STATEMENT

LAST week we gave a summary of the story of "Bobby and the Pipes" as told by the Rev. C. Drayton Thomas, a story built up gradually and laboriously by clues provided by Communicators from the "other side."

Mr. Thomas said that, after the clues had been followed up and the story put together, he asked his Father (on the "other side") why the facts were not stated—as they might have been—in one short sentence.

The reply, said Mr. Thomas, was in substance this:

"The difficulty lay in the necessity of fitting in the information; of being able at the opportune moment to fit it in upon the Medium's brain, either personally or through Feda. The several parts of any message which we desire to give may be likened to the separate pieces of a puzzle. 'I would wish,' my Father said, 'to start with that piece which will enable me to proceed methodically, but I may find that I cannot convey it to Feda, or that she cannot convey it to the Medium. So I have to give just whatever happens to fit at the moment. Then suddenly, while the Medium's mental activity is running like a machine, I notice it bringing up something which harmonises with a different piece of the puzzle, and I hurriedly cast about to find the piece that will fit. Even when the opportune moment comes, I may be further embarrassed by failure to recall my prepared material. Hence it is necessary that I should provide clues, or association-links, with my own material, in order that I may recollect it instantly when it is required. That which I hope to give must harmonise, or associate with, what is uppermost in the Medium's brain, or I shall fail to attach it and to fit it in so that it will be taken.

"All happens in accordance with the laws of association. The brain does not take that which is at the moment unsuited to it. I frequently wish to speak on a particular subject, but cannot. I may try to lead up to my desired topic, but that leading-up to it is in effect 'padding.' Much of a sitting may consist of that, and while the communicator keeps the brain-machine revolving in the hope that it will bring round something suitable to his purpose, the chances are that the sitter, being unaware of this, grows listless and weary, because although words are being spoken, they do not convey anything that he wishes to hear. Did he fully realise what is going on, he might assist in giving us the opportunity for which we are waiting.

"Finally, my Father added: 'Much depends upon the Medium's condition at the time; but the sitter's attitude also exerts its influence: keen interest freed from anxiety is a great assistance, and although we dislike leading questions, yet suitable questions will sometimes help.'

"We are, I think, better able to perceive my Father's meaning if we recall the difficulty sometimes felt by ourselves in speaking to others of things we deeply feel. Very sensitive persons become keenly aware of that difficulty; they feel, without realising how, that it is useless to mention some particular subject, because it would be incompatible with the other person's present state of mind. So we decide to wait a more suitable opportunity lest the seed fall upon ground too stony to receive it. It is the highly-sensitive minds which feel this most strongly, and it is, I think, beyond doubt that the mind of a Medium in trance is super-sensitive; and I imagine that the mind of the communicator is vastly more so. When psychology achieves a more complete understanding of the working of the average mind, and shows us the meaning of those puzzling differences which we so often notice in ourselves between one time and another, it may help us to fathom the precise difficulties of those who, from the other side, strive to express their thoughts to us by means of a stranger's brain."

THE SEARCH FOR GOD BOOK REVIEW

By H. F. PREVOST BATTERSBY

MR. EVERINGTON calls himself a Rationalist, but one does not quite know what the Rationalists would call him. Mr. Julian Huxley, the B.B.C.'s specimen Rationalist, seemed merely to disbelieve in the beliefs of everybody else; but Mr. Everington has, obviously, not only beliefs of his own, but a genial tolerance for the beliefs of other people.

He admits, and Sir Oliver Lodge seems to agree in his foreword, "that to prove the existence of a God is logically impossible," but the very failure of an attempt to prove that God is, may serve to clear conceptions of what He is not.

As his first point, the author stresses the fact that the creation by primitive man of a Divinity out of the alarming elements is inexplicable as an effort of his imagination alone. What led his very immature mind to conceive an order of Beings to which nothing in his experience supplied a hint? How came his stark ignorance to invent a Spirit?

That is not proof, of course; but it is curious, if it were a delusion, that it encircled the world.

The author then deals with the presence of evil as an argument against a God.

It is asked, if God were omnipotent why did He permit Evil to exist? To avoid that dilemma, Evil has been diluted into a mere negative inoffensiveness.

But St. Paul, unilluminated by Mrs. Eddy, was very conscious of "the rulers of the darkness of this world and spiritual wickedness in heavenly places," and Mr. Everington points out that, if man is to gain anything spiritually from his sojourn on earth, Evil is a necessity for his education, and is therefore an argument rather for than against the existence of God.

It is also notable that, as man's knowledge advances, powers are put into his hand double-edged for good or evil.

He has contrived, of late years, implements equally serviceable for his betterment or his damnation; and he has used them to slaughter millions of innocent men, and our so-called civilisation is looking forward with confidence to its partial or entire destruction by means of them from the air.

It seems, indeed, likely to owe its end, like fabled Atlantis, to an amalgam of science and stupidity.

"God hath made man upright," said the Preacher, "but they have sought out many inventions"; and if Lucifer has had a hand in the business, how he must be laughing in his sleeve.

The author's argument for survival is that since everything else survives, is indestructible, why should man's personality be the sole exception? He compares the apparent collapse of personality at death, to an airman, his machine shot-up in a fight, crashing towards the ground. To all appearance the pilot is dead, yet at that moment he leaps from the plane, and sails off in his parachute.

The inference from "the order and regularity inherent in Nature," that as there seems to be design there must be a Designer is less persuasive.

Obviously there is order; order everywhere; as also, deducing the greater from the less, an amazing amount of waste. But the universe would be impossible without order; and it is as easy to conceive orderliness as inherent in it, as to conceive an orderly rhythm imposed on it from without.

The comparison offered by the author, of the clock and the clock-maker does not apply. One can imagine

beings no bigger than ourselves: it is another matter to imagine a Being bigger than something the very bigness of which we are unable to realise. Even when drawing a giant we only succeed in making the humanity about him look Lilliputian.

So too the inference from design and beauty in designing.

The design which we admire is mostly adaptation to an end; it may have taken millions of years to achieve what we think is perfection; it has had to struggle all that while with ever-varying conditions, and to-morrow may have to scrap what apparently could not be improved.

The comparison between the exquisite finish of Nature's work and the rough surface of the Artist's is unreasonable.

The Artist may even glory in his lack of finish; he is an interpreter, not an artisan.

Again, how deceptive is the appeal to Beauty! There is no such thing as Beauty; it is just what we believe it to be. The diseased human shapes, which to-day are the inspiration of many sculptors, would have looked very curious upon the Parthenon.

"It is not mere chance or accident," declares the author, "that in Nature we find all this lavish exhibition of super-abundant beauty in the simplest object." It certainly is not. But the colour or design which pleases us in Nature has been achieved for use; the accident is that it pleases us.

Nor does it always please. There are living things to-day which are offensive to our eyes, and many in the past have been grotesquely hideous.

And though some landscapes are lovely; others might have served Dante for the scenery of hell.

No, there is no Divine argument to be derived from Beauty; how could we expect to find in change evidence of the Unchangeable?

And though our belief in Reason may be unaffected by the slogans of Behaviourism and Psycho-analysis, can Reason do more than save us from unreasonableness, from the fancy trappings that have been draped on the Divine?

Mr. Everington asks why, since we employ things of which we are ignorant, as gravitation, radiation and electricity, cannot "we employ the fact of God. In all these cases we are ignorant of the nature of what we employ but are by no means ignorant of the fact of their existence."

But that is just where the difference lies; we cannot "employ" God in a material sense, and we are ignorant of the fact of His existence.

It is with reluctance that I have seemed obtuse to the author's postulates; but so many crazy edifices have been built on romantic conceptions of Deity, that one must look critically even at the most attractive corner-stones.

But though one may still agree with Zophar as to the prospects of a search for God, one hopes that many will decide to accompany Mr. Everington on his reconnaissance.

MR. ERNEST HUNT'S NEW BOOKS

Two books have recently been added to the long list of Mr. Ernest Hunt's works. The first is entitled *The Gateway of Intuition* (Wright and Brown, 2/6), and the second is *Health First: The Cure for Constipation* (Rider's Mind and Body Series, 1/6).

In *The Gateway of Intuition*, Mr. Hunt presents his readers with a series of short prose poems—"little psalms and hymns of praise"—by the reading and study of which religious perception may be reached through the intuitional feelings. "Praise and thankfulness" provide the keynote and the refrain of the versicles, which we commend very heartily.

"It is not generally known that the late Mr. Alfred Deakin, one of the most popular Premiers of Australia, was once a spirit Medium who developed his remarkable oratorical powers on the spiritualistic platform. (Horace Leaf: *Under the Southern Cross*, London, 1923.)

CONVINCED BY HOME-CIRCLE EVIDENCE

JEWISH DOCTOR'S EXPERIENCES

HOW a Jewish medical man and some of his friends in South Africa were convinced of the reality of survival and spirit-return by home-circle messages is told in *A Witness Through the Centuries* (Riders 5/-).

The author, Dr. Reginald Hegy, begins his story by writing: "I am a Jew and have been brought up strictly in accordance with orthodox Judaism," and adds that very soon he drifted into scepticism. As a joke, he and some intimate friends tried the experiment of placing their hands on an inverted glass tumbler set in the centre of a ring formed by the letters of the alphabet. To their astonishment, names and messages were spelled out, and for a time each suspected the others of tricking. Soon it was discovered that without the presence of Mrs. Schoen, one of the party, no movement of the glass was obtained; and in order to make the experiments fool-proof, it was agreed that the sitters should be blindfolded and the letters of the alphabet mixed. This was done, but still the messages came in English, French, provincial German and Hungarian.

At one of the early sittings, a message was given purporting to come from a cousin of one of the sitters who gave his name as "Ronald Mannheimer." As the young man had been known as "Mannheim" it was thought that the addition of "er" was a mistake; but when Ronald's mother looked up her late husband's birth certificate, she found the name was "Mannheimer," a fact of which she had not been informed.

Many other messages were given containing information unknown to the sitters which on investigation was found to be correct, and gradually the doctor and his friends were convinced that they were really in contact with their "dead" relatives. "By this time," he writes, "I had been forced to concede that but one explanation seemed to cover all the facts—that we survive the change called death and maintain our individual and personal identity beyond the grave."

Dr. Hegy's experiences with professional Mediums were not convincing. He advises his readers to seek evidence in their own home circles, and to this end he describes in detail the procedure followed by himself and his friends.

"If people are willing to go to sufficient trouble," he writes, "the home-circle will become the means of establishing genuine and world-wide communication with dwellers upon more evolved spheres than our own."

A SECULARIST CONVINCED

A record of fifteen years of psychic research is contained in a book entitled *Death's Door Ajar* (Rider's, 5/-). Mr. Stanley De Brath contributes a foreword in which he says: "In my eightieth year of age and forty-first year of study, I am very glad to write this short foreword to a book which my own experiences and the internal evidence alike show me can be taken as thoroughly trustworthy in all that is stated as fact."

The scene of this inquiry is also South Africa, and it deals with the experiences of three people—"Victor James, a former secretary of the London branch of the National Secular Association, a personal friend of Charles Bradlaugh and a learned platform speaker against the very subject of this book," Mrs. James, and the scribe who remain anonymous. It is edited by L. E. Ellis, of whom Mr. De Brath says he is "a professional man in South Africa, personally known to Sir A. Conan Doyle, Mr. and Mrs. Ashton Jonson and myself—a man of the world with a well-balanced mind."

The book contains records of many evidential messages obtained in a home-circle, with Mrs. James as the Medium, and shows how Mr. James was compelled by the facts to abandon his antagonistic attitude.

PICTURES OF THE PAST

THE excellent review by Mr. Prevost Battersby of the book recently published in which Miss Moberley and Miss E. F. Jourdain record their experiences when at Versailles (LIGHT, 13th April), would appear to have stimulated much interest in this particular aspect of psychic phenomena.

Among the facts related in the *Life and Teachings of the Masters of the East* are one or two cases of this curious "Vision" together with some notes based upon the explanation of the phenomena as given by the Teachers themselves.

On one occasion the party was gathered together in an ancient rock-hewn temple which formed the depository of some very ancient records. After a long discourse of a metaphysical nature by one of the principle custodians, in which much that the Western scientific mind is still hesitating to accept was put forward as being established, and when all were pondering over what they had just heard a picture appeared upon the wall of the room. At first, it is stated, the forms were still and but little notice was taken, but as these forms commenced to move about and could be seen to be holding discourse with one another, the attention of all became fixed. Sensing their astonishment, their host said: "This picture is one depicting a scene that happened long ago, when the Uigur Empire was at its height. You can see how fine the people are, how warm and sunny the country is, and how the trees are swayed by the breezes. Even the colours are reproduced. If you can give your close attention you will hear them speak and if you knew their language you could tell what they are talking about."

The host ceased speaking but the pictures continued to pour in, with scenes changing about every two minutes until the onlookers seemed themselves to become part of the pictures, so close did they seem to them. Suddenly to their complete astonishment, a scene became visible in which those of their own party appeared—a fact which could not be disputed as their voices were heard and the subject matter of the conversation recognised. It proved to be an incident that had taken place in South America about ten years previously.

Their host then resumed: "We are able to throw thought vibrations into the atmosphere that connect with the thought vibrations of those that have passed, and our vibrations collect those of the thoughts gone before until they draw them together at a given point. Then you are able to see those scenes reproduced as they were when the scenes occurred. This may seem phenomenal to you, but it will not be long before your people will be producing pictures similar to those you have seen, but with this difference—whereas you will use photographic and mechanical methods, we do not use either." G.K.R.

LUMINOUS SPECTRES

"LA REVUE SPIRITE" for May (Paris) quotes as follows from *Aujourd'hui* (12-3):

"In a Naples laboratory where experiments were being carried on with high-tension currents, extraordinary phenomena have several times occurred. In the completely darkened room, the engineers have observed luminous spectres moving about, having the appearance of human arms or legs. After remaining visible for several minutes, they disappeared without leaving a trace. Believing that they were the victims of an optical delusion, the engineers re-started their experiments several times, to be again confronted by the luminous spectres—which on the last occasion took the form of a clear-cut human face.

"This is not the first time such things have been testified to. At Fribourg in Brisgau, during some chemical manipulations, the scientists noticed materialisations analogous to those mentioned above. They too were luminous and took the form of human heads. The Schenectady Laboratory, near New York, where research work on high-frequency currents were in progress, reports the same mysterious and disquieting phenomena."

THINK IT THROUGH WITH ME

By REV. W. R. WOOD

THE QUESTION OF DANGER

THE "West" is a region in which danger is commonly believed (by people who live elsewhere) to be a normal element of life; and as Ralph Connor says of "forty below" we are supposed "to revel in it." Well, we don't, and generally speaking we take much the same care of ourselves as humans do in other places. Fool-hardiness is not a principle of our creed.

I begin by frankly recognising that in my novitiate I have been much warned of the dangers. I quote here the most impressive of all the warnings that have come to my notice, a paragraph written twenty-five years ago by one of the sanest and most experienced of modern psychic researchers: "I wish to call particular attention to the literal and exact truth of what I am about to state. It is as dangerous for the unprepared experimenter rashly and in a light or frivolous temper to undertake personal investigation in this matter, as for one knowing nothing of chemistry to enter a laboratory and begin unguided experiments on nitro-glycerine and the fulminates. He is dealing with real though mental forces of great potency, and may in sober truth attach to himself influences whose power he will feel in ways little suspected by him, and he may realise the meaning of the medieval fable of the student who, by repeating his master's invocation, called up the devil, but could not dismiss the inconvenient attendant when no longer required."

There is no thought of attempting to hide the fact that in the unseen there are all kinds of entities: angelic, human of all varieties, and demonic, and that contact may involve influence charged with helpfulness or, on the other hand, with capacity for incalculable harm. My correspondence with those who have years of experience incessantly warns me against any approach to psychic activities that is not inspired by a spirit of earnest truth-seeking and safeguarded by an active trust in the protection of Divine goodness. I am well aware that some working circles have been molested and menaced by powers opposing their progress, and that special protection has been necessary for the continuance of the work. But that protection has always been available and the work goes on.

And so I have come to rest in the view that, while the investigation of the "borderland" is not for everybody, and very especially not for the frivolous, the trivial-minded, the unstable and the irresponsible, there is no danger which should deter the earnest and honest truth-seeker from pursuing reverently and humbly the exploration of this as of any other realm of reality.

There are the best of reasons for believing that the life of mankind on the earth may benefit greatly from further and fuller understanding of that which may be known of life in the unseen. Without entertaining any far-fetched and extravagant imaginings as to the elimination of "the veil" and the uniting of the two realms, it may well be hoped that, as knowledge grows, the ordinary conception of life may be expanded and elevated, the range of aspiration and of progress extended, the basic principles of religion more fully confirmed and established, and the individual sense of responsibility quickened and deepened.

Evil there is in the other world as there is in this, but there is nothing to suggest that evil is dominant. In this world, we pursue our various courses and we are not given over into the control of evil unless by our own consent and acquiescence. Confident in the omnipotence of goodness and rendered steadfast by our own reliance upon that goodness we go forward.

[Next week Mr. Wood will deal with Organised Psychical Research.]

A DUTCH MEDIUM

By FREDERIKA QUANJER

THE evening service for the Hague Spiritualist Society "Hooper Leven" (The Higher Life) was taken on Sunday, 13th May, by Mrs. Akkeringa, a well-known Dutch Medium, who gave an address on "Meeting Again." Some 450 persons attended the meeting, and the address was followed by clairvoyant messages.

Mrs. Akkeringa is undoubtedly one of the best Mediums Holland has ever had, and repeatedly tribute has been paid by men of science to her great gifts of psychometry, clairvoyance and clairaudience. Five times she has crossed the seas to the Dutch East Indies, where she had been summoned by an eager, expectant group of Spiritualists. More than once a call has come from Germany, and there, too, Science acknowledged the evidential proof of the messages, for which she was the chosen instrument. She spent a fortnight at the British College of Psychic Science, and not long ago went to Sweden.

In August of last year Mrs. Akkeringa and myself were in London for the purpose of psychic investigations. We were invited to tea at the house of one of my friends. Mrs. Akkeringa did not know this lady, and had never even heard her name. After some conversation (Mrs. Akkeringa speaking Dutch, as she does not know English) our Dutch Medium was suddenly controlled. There were several transfigurations, which my friend (herself a powerful Medium) recognised. Then another wonderful thing happened: Mrs. Akkeringa began to speak fluently in English, a thing she cannot do normally. The voice, the words spoken, the expression on the face, the caressing touch of the hands: all these were quite familiar to us, and we both knew that for the first time my friend had been in close contact again with a dearly loved, motherly friend, who had passed out more than a year before.

GREATER WORLD CHRISTIAN SPIRITUALIST LEAGUE

(Representing 570 Affiliated Churches and over 14,000 Individual Members)

THE THIRD

Anniversary Service

will be held at

FRIENDS' HOUSE (facing Euston Station)

On Saturday, June 9th, 1934

at 6.30 p.m. Doors Open at 5.45 p.m.

Address by "ZODIAC"

Medium: Miss Winifred MOYES (Trance)

Clairvoyance by Mr. GEORGE SMITH (Trance)

Vision by several mediums

Admission Free. Reserved Seats 2s., 1s., 6d.

obtainable from

G. W. SANCTUARY, 3, Lansdowne Road, London, W.11.

Activities of The Greater World:

Propaganda Meetings held in the Provinces every Sunday.

G. W. Sanctuary, 3, Lansdowne Road, Holland Park, W.11., Services and Meetings held throughout the week.

G. W. Guest House, Beltinge Road, Herne Bay. Excellent holiday accommodation provided. Terms: 50s. p.w.

G. W. Free Night Shelter for Homeless Women, China Walk, Lambeth, S.E.1.

Publications: "The Greater World," 2d. weekly; "The Children's Greater World," 3d. monthly. French and German Editions of "The Greater World," 3d. monthly.

WRITE FOR SPECIMEN COPIES

LONDON SPIRITUALIST ALLIANCE

16, Queensberry Place, South Kensington, S.W.7.

Established 1884. Incorporated 1896.

President: J. ARTHUR FINDLAY, M.B.E., J.P.

Vice-President: SIR ERNEST BENNETT, M.P.

Hon. Treas.: CAPT. A. A. CARNELL. Hon. Librarian: S. DE BRATH, M.I.C.E.
Secretary: MERCY PHILLIMORE

Hours: DAILY 10 a.m. to 6 p.m. SATURDAYS 10 a.m. to 1 p.m.
Telephone: Kensington 3758. Telegrams: Survival, London.

MEMBERSHIP FEE: ONE GUINEA PER ANNUM

dates from month after enrolment, includes use of Library, admission to all ordinary meetings, use of rooms and facilities for sittings with approved mediums. Members resident abroad may have use of Library.

LIBRARY CATALOGUE (Classified) 2/10 post free.

Private Sittings Daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Mrs. Mason, Ruth Vaughan.

Home Circles: Apply to Secretary for information.

Development of Psychic Faculties:

Wednesdays at 3 p.m. MR. LEIGH HUNT

Wednesday Afternoon Meetings.

June 6th, at 3 p.m. GROUP SEANCE: MRS. LIVINGSTONE.

June 6th, at 5 p.m. LECTURE: "Magic—Old and New,"
by CAPT. LANGFORD GARSTIN.

LECTURES

Thursdays at 8.15 p.m. Members free. Guests of Members, 1/-. Non-Members, 2/-.

June 14th. "Portraying the Dead," LANTERN LECTURE,
by Mr. FRANK LEAH, (Artist).

FREE PUBLIC MEETINGS

Tuesdays at 7.30 p.m. Addresses: MR. W. H. EVANS.

June 5th. CLAIRVOYANCE. MR. B. CAMPER.

SYLLABUS ON APPLICATION

THE HARMONIAL PHILOSOPHY

ON Tuesday evening last, at the Free Public Meeting, Mr. W. H. Evans commenced a series of six talks on The Harmonial Philosophy of Dr. A. J. Davis. The Harmonial Philosophy, he said, is deductive; it postulates the existence of a universal Mind behind Nature. This Mind—or God as religion calls It—may be considered under three forms or aspects, viz.:—the scientific, the philosophic, and the theological. Like every other philosopher, the Seer of Poughkeepsie finds language inadequate to express with clarity all that one may feel about God. It is impossible to speak about God without using terms which seem to contradict one's conceptions. If we speak of the infinitude of God, we at once lift our thoughts above any form of anthropomorphism; if we speak of God in the terms of religion as a Father, we immediately descend to the anthropomorphic level. It is inevitable, and there is no danger of confusion if we clearly realise the limitation and the convenience of the terms we use.

One thing comes out very clearly in a study of this question. It is that all our ideas and conceptions of God are human, they are man-made. If we say it is a revelation, it does not get past the fact that it is from some mind—even though that mind be on another plane of existence it still has correspondences with human minds, otherwise it could not transmit its revelations. When we speak of God as infinite, omnipotent, omnipresent and omniscient, we are still using human speech to express human conceptions of what *we* think God to be. We do not know, but we infer these attributes from our observation of the phenomena of the universe. Assuming there is a Mind behind Nature, we infer that it possesses these attributes. Bearing this in mind we shall be able to understand why paradox is the only method we can use in describing God.

Andrew Jackson Davis writes of God under three aspects. Scientifically, he conceives of God as the Supreme and only Fact, to which all others are related. God *is*! Being the only fact, He—to use the personal pronoun—is the only Reality, and therefore stable. To use the language of the Harmonial Philosophy,

"God is positive and moving, Nature is passive and moved." Philosophically speaking, God is the Supreme Cause of all that is; and in the terms of Religion, He is Our Father.

These terms reveal how difficult it is to find language which will convey all that we can think about God. If we say He is infinite, how can we reconcile it with the idea that "He has a consciousness of personality" which implies limitation? Can we get over it even by using the language of the Harmonial Philosophy, and saying that God sees by a principle of perception, hears by a principle of hearing, feels by a principle of sensation? The difficulties are apparent, and the logic-chopper will probably have none of it. But we must raise language to the realm of ideas, of causation where we shall find these paradoxes resolved in Harmony of Being.

The speaker then went on to deal with the seven modes by which, in the Harmonial Philosophy, God is said to act upon the universe.

HEALERS AND HEALING

MR. W. H. EVANS' lecture on the varieties of psychic healing, as reported in LIGHT, May 18th, is interesting, but he leaves out the principal factor of healing, i.e., the understanding of spiritual law as applied by the Master Jesus, by the Prophets of all ages and by the Masters of the East, whose apparent magic is but the law of Spirit, governing existence, understood and brought into operation.

Mr. Evans makes rather an unwise statement in saying: "In no movement did healing have such a prominent place as in that of Spiritualism." He might as well have said: "In no movement has healing such a prominent place as in the medical world"; for, without detracting from the purpose animating both, neither work on a definite Principle or according to the law of Spirit understood, and that is where Spiritualists fail to differentiate between Noumena and Phenomena.

The late F. L. Rawson said that his scientific investigations in the field of mental healing had convinced him that few healers could withstand the strain; that it generally brought but temporary relief and his records showed many cases of recurrence with renewed vigour; whereas of cases healed through understanding of the divine Principle governing existence, he had never seen a recurrence. Healing of the body is the applied understanding of divine law, taking form in perfect expression, and the spiritual healer's work results to himself also in rest to mind and body.

When the ME of individual man (as when a positive and negative meeting bring out light) touches consciously the point of contact with the Universal or Cosmic Whole, the holy light or fire will then instantly destroy the ugly manifestation of whatever nature, for Spirit Recognised as ever operative cannot be expressed in form at variance with its divine origin. G. C. MACINTYRE. 36, Grosvenor Place, S.W.1.

FELICIA SCATCHERD AND THE RATIONALIST

A few years before she passed from earth Felicia Scatcherd, while dining in a London restaurant, saw a leading Rationalist who sat at an adjacent table. Recognising her, the Rationalist came over to her table for a talk. He observed that the world was in a terrible state of superstition, and that we should all work to infuse the principles of Rationalism into the minds of men. He said they would both be dead in a few years—therefore there was great need for haste. Felicia Scatcherd remarked that she cordially agreed with him, except that she was in no hurry, since, whatever the Rationalist might do, she intended to be just as active after her death as before it. This proposition seemed to stun him; it looked as if his work in abolishing superstition were going to be harder than ever!

British College of Psychic Science

15, QUEEN'S GATE, LONDON, S.W.7.

(Telephone: Western 3981)

Hon. Principal: Mrs. CHAMPION DE CRESPIGNY

Secretary: Mrs. M. HANKEY

PRIVATE APPOINTMENTS

MRS. MASON	Trance
MISS NINA FRANCIS	Trance
MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. HIRST	Trance
MISS JACQUELINE	Clairvoyance, Psychometry
MRS. VAUGHAN	Mental Mediumship
THE ROHAMAH, RHAMAH	Clairvoyance
MR. SHARPLIN	Diagnosis, Healing
MRS. HESTER DOWDEN	Automatic Writing

Appointments may also be booked with Mrs. ANNIE JOHNSON, Mrs. BRITTAIN, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES and SHRI PUROHIT SWAMI.

LECTURE

Wednesday, June 6th, at 8.15 p.m. Mrs HEWAT McKENZIE
 "NEW LIGHT ON THE 'MARGERY' MEDIUMSHIP"
 (Visitors 1/-)

GROUP CLAIRVOYANCE

Limited to Ten Sitters. Seats must be booked.
 Friday, June 1st, at 5 p.m. .. Mrs. FRANCIS WRIGHT
 Friday, June 8th, at 5 p.m. .. Mr. T. WYATT

WRITE FOR SYLLABUS

Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

QUEEN'S HALL

LANGHAM PLACE, W.1.

Sunday, June 3rd, at 7 p.m. Speaker: Mr. LEWIS
 Clairvoyante: Mrs. Helen Spiers. JEFFERSON
 Sun., June 10th, at 7 p.m. Speaker - Mrs. HEWAT
 Clairvoyante: Mrs. Estelle Roberts. McKENZIE

For particulars of weekday activities at Headquarters,
 Marylebone House, 42, Russell Square, W.C.1.
 Apply Secretary: MUSEUM 0676.

The 'W. C. Stead' Bureau & Library

5, SMITH SQUARE, WESTMINSTER. Telephone: Vic. 0567.

Hon. Principal: MISS ESTELLE STEAD

HOURS: MONDAY TO FRIDAY, 11 a.m. till 6 p.m.

PRIVATE SITTINGS

PSYCHIC PHOTOGRAPHY: MRS. DEANE.
 TRANCE: Mrs. SHARPLIN, Mrs. COOK, Mrs. BENNISON,
 Mrs. HIRST, Mr. GLOVER BOTHAM.
 CLAIRVOYANCE: Mrs. LIVINGSTONE, Mrs. EDOUIN.
 AUTOMATIC WRITING: Mrs. HESTER DOWDEN.
 DIRECT VOICE: Mr. FRED EDOUIN.

Appointments can also be booked with: Mrs. Barkel, Miss Naomi
 Bacon, Mrs. Corelli Green and Mrs. Smyth.

Wednesday, June 6th, at 3 p.m. Mrs. BENNISON
 Circle for Clairvoyance. (Limited to 8)

Thursdays: 3 p.m. Instruction Class for Development.
 Miss EARLE and Mrs. LIVINGSTONE

Thursdays: 5.30 p.m. Devotional Group (Absent Healing)
 Miss STEAD

DISCUSSION TEA: Friday, June 1st at 3.30.
 "Life Eternal." Chapters 1 & 2

Mrs. Hester Dowden, Mrs. Paley, Miss Stead and Mr. Harewood.
 LIBRARY "AT HOME."—Friday June 8th, 3 to 5.30 p.m.
 Miss Jacqueline: "Human Radiation"
 Chair: Captain Dampier.

FREE HEALING AND DIAGNOSIS

under the direction of Mrs. A. E. Cannock

Mondays 2.30 to 4.30. Wednesdays 5.30 to 7

Write to Secretary for Syllabus and particulars of
 Classes for Psychical Development and Healing

SPIRITUALIST COMMUNITY GROTRIAN HALL

115, WIGMORE STREET, W. 1.

President:

HANNEN SWAFFER

Secretary: Miss F. V. GREGORY.

Chairman & Leader:

MRS. ST. CLAIR STOBART

Hon. Treasurer:

W. T. LIVINGSTON

Telephone: 6814 WELBECK

SUNDAY, JUNE 3rd, 1934

11 a.m.—Mr. R. Dimsdale Stocker.

Clairvoyante: Mrs. Annie Johnson

6.30 p.m.—Mr. Maurice Barbanell.

Clairvoyant: Mr. Thomas Wyatt

Sunday, June 10th, at 11 a.m. .. Mrs. HEWAT McKENZIE
 Clairvoyant: Mr. C. Glover Botham.

Sunday, June 10th, at 6.30 p.m. .. Mrs. St. CLAIR STOBART
 Clairvoyante: Mrs. Hirst.

Silver Collection on entry.

OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
 Organ Recital, Address, Questions Answered and Clairvoyance.

Monday, June 4th—Speaker: Mrs. Champion de Crespiigny
 Clairvoyante: Miss Lily Thomas.

Wednesday, June 6th—Speaker: Mr. Horace Leaf.
 Clairvoyant: Mr. Horace Leaf.

Admission Free

Monday. WEEKDAY ACTIVITIES

2.30—4 p.m.—Mrs. Livingstone, by appointment.

2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For
 appointments write to Mrs. Moysey (Hon. Secretary).

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Open Meeting in the Grotrian Hall.

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appoint-
 ments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry's class for development of the
 healing faculty.

Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treat-
 ment. For particulars write to Mrs. Gray.

Wednesday. 12.30—1.30 p.m.—Open meeting in Grotrian
 Hall.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle.
 For appointments, write to Miss Michell (Hon.
 Secretary).

Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Wednesday Circles (limited to eight sitters). Members, 3s.;
 Non-Members, 4s.

June 6th 2.30—Miss Lily Thomas.

6.30—Mrs. Helen Spiers.

June 13th 2.30—Mr. Thomas Wyatt.

6.30—Miss Lily Thomas.

TO-DAY (Friday), June 1st

Dr. ALEXANDER CANNON

will speak on

"A Few Incidents in the Far East which I have wit-
 nessed, including real magic."

Tea 5.30 p.m. Address 6 p.m.

Members 1/- Non-members 1/6

Wednesday, 13th June at 8 p.m.

MRS. ESTELLE ROBERTS

Will give a Demonstration of Psychometry

SILVER COLLECTION

PSYCHIC BOOKSHOP & LENDING LIBRARY

Open Daily (Saturdays excepted) 11 a.m. to 6 p.m.

(MONDAY & WEDNESDAY 11 a.m. to 8 p.m.)

To facilitate the work of the Stewards at the Sunday
 Services, members are asked to bring with them their tickets
 of membership.

(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 343)

WARNING RAPS

PERSONAL EXPERIENCE OF C. DE VESME

IN the opening article in the April number of the *Psychica*, (Paris) C. de Vesme refers to M. Richet's recent publication, *La Grande Espérance*, one section of which is devoted to the phenomenon of Raps.

"The author," says M. De Vesme, "alludes amongst other cases, to a personal experience of my own. This case is quite the most extraordinary happening of my life; all the more so because I have never been aware of possessing any mediumistic faculties of any category whatsoever. The occurrence is far more extraordinary than would appear from the Professor's succinct resumé.

"It took place at a tragic moment of my life; it was rendered characteristic by the peculiar rhythm of the knocks, similar to, but rather stronger than, the raps of the Morse code. To me, they constituted an indubitable proof, for they continued long enough for me to go close up to the article of furniture on which they were being produced and upon which I continued to listen to their production. During the twenty-four hours which followed, I wrote down an account of the occurrence, which I continue to treasure very greatly. Nor do I harbour the slightest doubt either of the reality of this happening, nor of its supernormal character—or that it was concerned with an announcement emanating from my subconscious, or more probably from elsewhere.

"I have told the story innumerable times to intimate friends; but I have never yet published a written account of it, seeing that there had been no other witnesses of it except myself. M. Richet has had the kindness to refer to my testimony as that of 'a very competent observer, in whom one may have every confidence'; but although others expect one to accept as the very expression of Truth itself their own experiences based upon nothing but their own word, they might yet look upon me as the naive dupe of hallucination. Besides, these facts owe their interest and their significance primarily to certain personal details, to publish which would mean laying bare one side of one's heart and of one's life—not always a desirable thing. Nevertheless, it is possible that I may shortly make up my mind to do this sufficiently to permit of the occurrence being fairly judged."

There was a second occasion, M. De Vesme goes on to say, when he considers he was made aware of a supernormal communication—a warning this time. He was busy writing, when suddenly his attention was arrested by a sharp tap on a cupboard in front of him—a blow not for a moment to be mistaken for the familiar creaking sounds given off when old wood "travaille" (works), as the French call it. Struck by the unusual noise, Professor De Vesme drew a small tablet towards him and noted down the exact time, 6.20 p.m. A few minutes later, he heard screams from another part of the house and ran upstairs to find his little daughter's clothing in flames, which he was fortunately able to extinguish.

In the book to which the writer refers, Professor Richet describes psychic "raps" as "one of the finest phenomena of objective metaphysics, well meriting the attention of a competent monographist."

THE DEATH OF GOETHE

In the Diary, Reminiscences and Correspondence of Henry Crabb Robinson, London, 1869 this passage occurs:

"When I was at Frankfort in 1834, Charlotte Serviere told me with apparent faith, that Mme. —, a woman of great intelligence, was in Goethe's house at the time of his death, and that she and others heard sweet music in the air. No one could find out whence it came."

Everything in the end falls back into the right place, for the simple reason that the right is the only place from whence it really cannot fall.—(*Words Awbile*).

APPORT PHENOMENA

IN two earlier numbers of the *Zeitschrift für Metapsychische Forschung* (Berlin), Dr. Simsa, nerve specialist of Prague, published detailed accounts of the telekinetic, luminous, poltergeist and apport phenomena of the very powerful Medium, Wolf. In the April number, he restricts himself to the apports, which he classifies and summarises as follows:

The apports appear without the slightest sound, either singly or in groups. Their fall is swift, with a sharp sound on contacting floor or table. They are transported invisibly; even in good light they only become visible when close at hand. Are frequently warm on arrival; but not in the case of flowers or live creatures. The line of projection need not be straight. Sometimes the object moves round the room before falling, touching various sitters as it passes.

Apports are often preceded by luminous patches seen by the Medium, who will announce where something is forming and call upon a sitter to reach out in a specified direction. Flowers, fruit, dog, cat arrive uninjured.

Strangers are often told to hold up their open hand, on which the apport will then materialise. Occasionally objects will fall sharply upon the table-top and pass right through it on to the floor below. It is evident that the objects are brought and placed by a psychic hand, carrying out an intelligent, premeditated and purposeful action.

Each apport is fundamentally a *psychic* act—the result of the associated activity of the subconscious of Medium or sitters and proof of their telepathic connection. Each apport has its meaning, and is a symbol of expression of some emotion. Each is the realisation of a thought. In fact, apports represent mediumistic conversation. Each apport exists first in imagination; the thought is projected into the real world.

The Medium is never consciously aware of what is coming; he merely announces that something is at hand. He invariably sees the objects in exaggeration: something black as a huge dog; he sees a newspaper, and an envelope arrives; a huge black cloud, and behold an umbrella.

Occasionally there is luminosity but without an apport. This is due to want of power, or to crossing of wishes and telepathy. Concentration does not affect the results, but rather, the combination of strong feeling with the desire. The apport is the lightning-swift reply to a spoken or mental observation. Both in size and number the apports depend on the power of the emotion—fear, anger, laughter, amusement.

Certain types are frequent, but as a rule they are constantly new and purposeful. Occasionally, repetitions occur outside the seance room—flashes of light, cartridge-cases, etc. The objects out of neighbouring rooms, out of a sitter's pocket, out of friends' houses. Each one demands its own interpretation; each one represents the symbol of some thought or emotion. Each one is a definite psychic act."

WAS IT A DEATH-BIRD?

The body of Shelley was burned near Lerici, in the Bay of Spezzia. During the ceremony a strange incident occurred which became the subject of talk about birds as omens of death. According to Medwin's *Life of Shelley* (Vol. II., p. 286):

"Lord Byron, with some soldiers of the Coastguard, stood about the burning pyre; and Leigh Hunt, whose feelings and nerves could not carry him through the scene of horror, lay back in the carriage; the four post-horses panting with the heat of the sun, and the fierceness of the pyre. The solemnness of the whole ceremony was the more felt by the shrieks of a solitary curlew, which, perhaps attracted by the corpse, wheeled in narrow circles round the pile, so narrow that it might have been struck by the hand. The bird was so fearless that it could not be driven away."

Phone: Archway 3996

GREAT METROPOLITAN SPIRITUALIST ASSOCIATION LTD.

(Limited by Guarantee)

"Home of the Moon Trail Lectures"

WORTLEY HALL, SEVEN SISTERS RD.,
FINSBURY PARK, LONDON, N.4.

(Opposite Underground Station)

SUNDAY, JUNE 3rd

At 11 a.m. and 6.30 p.m.

TRANCE ADDRESSES

By "LONE STAR"

THROUGH MR. S. WRIGHT

TO-NIGHT

(FRIDAY, JUNE 1st) At 8

SPECIAL PROPAGANDA MEETING

Speaker: MRS.

Champion de Crespigny

Clairvoyant: R. E. COCKERSELL

Friday next at 8. Mrs. DOLORES SMITH

MOON TRAIL

Group Seance 3.30 p.m.

EVERY FRIDAY 8 SITTERS

Public Meetings for

Phenomena Every Monday
and Thursday at 8 p.m.**HEALING**

EVERY WEDNESDAY AT 8

**Moon Trail Trance Lectures
resumed on Sunday, June 10th**

The London Spiritual Mission

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

(Marriages Solemnized)

Sunday, June 3rd, at 11 a.m. - Mr. T. W. ELLA

6.30 p.m. - Trance Address - Mrs. D. WILLIAMS

Wednesday, June 6th, at 7.30 p.m. - Clairvoyance

Miss LILY THOMAS

Silver Collection

Friday, 8th June at 8 p.m.**MR. ROBERT KING**

LECTURE ON

"THE MYSTERY OF BODY, SOUL & SPIRIT"

SILVER COLLECTION

REST AND HEALINGin tranquil surroundings
can be obtained at

CARRAYMEN'S HEALING CENTRES (REST HOMES)

"The Haven"

21, FAIRMILE AVENUE, STREATHAM, S.W.16.

Healing under the direction of "Mandarin," Mrs. G. Ray Richmond's
Healing Guide

Fees from £3 3s. 0d. per week, for full board and treatment

Write or 'Phone Lady Superintendent - (Streatham 3057)

MRS. ANNIE BRITTAIN

Psychic Readings, Trance or Normal

BY APPOINTMENT 'Phone BAYSWATER 2790

28, ST. STEPHEN'S RD., BAYSWATER, LONDON, W. 2.

Your questions answered by

"THE PROFESSOR"

through his medium, Mrs. G. Ray Richmond, in

WISDOM OF THE SPIRIT

the new Monthly Journal of Spirit Teachings

May Issue contains:—

"The Fall of the Wall of Jericho" by 'Mazara"—a participator

Price 1/1 per month or 11/- a year (post free)

The Publishers, 309 Upper Richmond Road, Putney, S.W.15.

BOOKS OBTAINABLE FROM THE

L.S.A. PUBLICATIONS LTD.

16, QUEENSBERRY PLACE, LONDON, S.W.7.

My Philosophy—Sir Oliver Lodge .. 21/6
 The Rock of Truth—J. Arthur Findlay .. 5/6
 On the Edge of the Etheric—J. Arthur Findlay .. 4/-
 Opening the Psychic Door—F. W. Fitz-Simons .. 18/-
 The Supernormal—G. C. Barnard .. 8/-
 Health—R. H. Saunders .. 6/6
 Healing Through Spirit Agency—R. H. Saunders .. 3/10
 Ahmed's Daughter (Novel)—Horace Leaf .. 6/6
 Proof—Rev. V. G. Duncan .. 5/6
 We Are Here—Judge Dahl .. 4/-
 Dreams of Udar (Poems)—Margaret V. Underhill .. 5/4

WORKS BY SAINTON MOSES

Spirit Teachings (Tenth Edition) .. 6/6
 Pearls of Great Price (Selected Passages from "Spirit Teachings") .. 7d.

Psychical Research—Prof. Hans. Driesch.. 5/6
 The Cleophas Scripts by Geraldine Cummins:
 1. The Scripts of Cleophas .. 18/-
 2. Paul in Athens (cheap edition) .. 5/6
 3. The Great Days of Ephesus .. 8/-
 The Road to Immortality—Geraldine Cummins .. 6/6
 He Became Man—F. H. Haines .. 8/-
 A Voice from Heaven—F. H. Haines .. 4/6
 The Candle of the Lord—W. H. Evans .. 3/10
 Life Beyond Death—with Evidence—Rev. C. Drayton Thomas .. 4/-
 Man's Survival After Death—Rev. C. L. Tweedale .. 11/-

More Spirit Teachings .. 1/8
 Stainton Moses (His Life and Work) .. 1½d.
 The Mission of Malachi through Stainton..
 Moses .. 2½d.

THE L.S.A. BOOKLETS

1/2 each.

5/6 the set of five

1. Human Survival and Its Implications. Helen A. Dallas.
 2. The Mental Phenomena of Spiritualism. Rev. C. Drayton Thomas.
 3. The Physical Phenomena of Spiritualism. Stanley De Brath.
 Listening In—Olive C. B. Pixley .. 1/1

4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill ..
 5. Demonstrated Survival: Its Influence on Science, Philosophy and Religion. Sir Oliver Lodge.
 Objections to Spiritualism Answered—Helen A. Dallas .. 1/2

(ALL PRICES INCLUDE POSTAGE)

Classified Advertisements

Classified advertisements, which must be prepaid, 1/- per line (Average 9 words per line). Minimum 2/-. Send with remittance to ADVERTISER. Classified advertisements, which must be prepaid, 1/- per line (Average 9 words per line). Minimum 2/-. Send with remittance to ADVERTISER. Classified advertisements, which must be prepaid, 1/- per line (Average 9 words per line). Minimum 2/-. Send with remittance to ADVERTISER.

Mediums

HORACE LEAF. Daily, Monday to Friday, 10.30-5.30, or by appointment. Developing Class, Tuesday 8 p.m., 2/-. Psychometry by post, 5/-. Healing. Psychic Correspondence Course, particulars on application, Grottrian Hall (Studio No. 3), 115, Wigmore Street, London, W.1. Welbeck 7382.

MISS JACQUELINE, 54, QUEEN'S GATE TERRACE, S.W.7. 'Phone Western 5881 and BRITISH COLLEGE OF PSYCHIC SCIENCE. Western 3981. PRIVATE SITTINGS. HEALING. By appointment. CLASSES IN DEVELOPMENT, HEALING, HUMAN RADIATION, PSYCHOMETRY. Available for Lectures and Demonstrations.

NAOMI BACON (Trance Medium). Can be seen by appointment at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. (Kens. 3758) and at The British College of Psychic Science, 15, Queen's Gate, S.W.7. (Western 3981).

Mrs. JEANE CAVENDISH, Clairvoyance and Psychometrist. Consultations, 11-8. At Homes attended. Clients visited. Psychometry by Post. Horoscopes, 2, Nevern Rd. (off Nevern Sq.) Earls Court, S.W.5. Frob. 3915 (19)

T. E. AUSTIN holds every Thursday a Developing Class at 3 p.m. and 8 p.m. and Public Clairvoyance and Psychometry on Sundays at 7 p.m. Private Sitzings, Trance and Normal by appointment.—23, Upper Addison Gardens, W.14. Park 3345.

PSYCHOMETRY from small articles worn or used, letters or writing. Readings resumed as usual. Send postal order 2s. 6d. stamped envelope appreciated. Janet Lamenby, 4, Darley Drive, West Derby, Liverpool. (31)

MARIAN MORETON. At Home Daily. CLAIRVOYANCE. 81, Westbourne Terrace, W.C.2. (Near Lancaster Gate Station). Paddington 0597.

B. D. MANSFIELD, Trance Medium, holds a Public Seance every Wednesday and Friday at 8 p.m. Fee 2/-. Thursdays, Psychometry at 3 and 8 p.m., 1/-. Healing by appointment, no charge is made. Private sittings by appointment. 118, Belgrave Road, S.W.1. (46)

GERALD DE BEAUREPAIRE, Sitzings by Appointment, Clairvoyance, Psychometry, Trance, Group Seances, Clients visited. Public Clairvoyance Lectures. Postal Psychometry 2/6. 62, Foxbourne Road, Balham, S.W.17. Streatham 7848. (898)

BERNARD RODIN, Trance sittings with SUN GOD by appointment. Postal Psychometry, 5, Spencer Park, Wandsworth, S.W. (Battersea 1108).

Circles

HORACE LEAF, PUBLIC PSYCHOMETRY Circle every Wednesday at 3 p.m., 2/-. Circle for Clairvoyance (trance) every Friday at 3 p.m., 3/6. Grottrian Hall (Studio No. 3), Wigmore St., London, W.1. Telephone: Welbeck 7382.

Healing

Mr. C. S. COLLEN-SMITH, N.D., D.O., M.N.-T.P.S. (Psychotherapy and Manipulative Surgery), Nervous and Mental Disorders, Morbid Fears, etc. Also child patients. Ultra-Violet and Infra Red ray treatments (Trained Masseuse in attendance). Appointments only. 27, Manchester Street, W.1. (Welbeck 9449).

Astrology and Numerology

YOUR DESTINY IS IN THE STARS
Mr. G. LOGAN, 62, LISBURN ROAD, BELFAST, ULSTER, will calculate and write horoscopes from 10/6 to £3 3s. 0d. Date, place and hour of birth should be sent with remittance. (Highly recommended).

ASTROLOGY. SHORT GENERAL READING, 5/- ; more detailed, 10/- to 20/-. Personal interviews. 11 to 6 p.m. Astrology taught, 63/- Complete course, six lessons. Miss A. Bull, 11, Maddox Street, W.1.

SUBMIT TIME, DATE, PLACE OF BIRTH, SEX, 5/- P.O.—Horoscope and year's forecast.—Vaughan, 93, Cowgate, Norwich.

Miscellaneous

LARGE ROOMS TO LET, suitable for lectures, with sleeping accommodation for 50 or 150 people. Rent £75 and £200 per annum. Apply Housekeeper, 78, Lancaster Gate, W.2.

ARE YOU QUITE SATISFIED WITH YOUR HAIRDRESSER? If not—come and see Mr. Boiteux, coiffeur de Paris, 126, New Bond Street, London, W.1. who will put you in the hands of the right expert whether you require permanent waving any system, water waving, hair tinting—Prices Very Moderate—Free Advice.

Seaside and Country Hotels, Apartments, etc.

SUSSEX
"YOUR SPIRITUAL HOME." All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr. and Mrs. Massingham, 16 and 17, Norfolk Terrace, Brighton. (24)

ESSEX.
Rest and Guest House. Recommended by doctors. 21, Ceylon Road, Westcliff-on-Sea.

DEVON.
TORQUAY. Do you wish to walk from a lovely house in secluded garden to quiet sands in 3 minutes. 63/- & 73/- per week. Box 226, Light, 16, Queensberry Place, S.W.7.

BOOKS ON SPIRITUALISM

THE EVOLUTION OF SPIRITUALISM

by Harvey Metcalfe, 7/6

JESUS THE CHRIST

by The Rev. G. Vale Owen. 4/6

THE KINGDOM of GOD and the Power and the Glory

by The Rev. G. Vale Owen. 4/6

THE WITNESS

by Jessie Platts. 5/-

THE PRIESTHOOD OF THE LAITY

by The Rev. G. Vale Owen. 1/6

MORE LETTERS FROM HEAVEN

by Winifred Graham. 4/6

KATHLEEN

by The Rev. John Lamond, D.D. 6/-

AN ARTIST IN THE GREAT BEYOND

by Violet Bruton. 4/6

THE BLUE ISLAND

Communicated by W. T. Stead. 3/6

HEALING THROUGH SPIRIT AGENCY

Written and compiled by R. H. Saunders. 3/6

BEAR WITNESS

by A King's Counsel. 4/6

HOW SPIRITS COMMUNICATE

by The Rev. G. Vale Owen. 1/6

MY LETTERS FROM HEAVEN

by Winifred Graham. 4/6

BODY, SOUL & SPIRIT

by The Rev. G. Vale Owen. 1/6

At all Libraries and Booksellers

HUTCHINSON

RIDER & CO.

announce

a Second Edition of an important book

THE HISTORY OF THE VESTAL VIRGINS OF ROME

SIR CATO T. WORSFOLD, BT.,
M.A., LL.D.

"Well done and accurately documented."—*Truth*.
"Extremely interesting . . . of permanent value to the students."—*Methodist Recorder*.
"A mine of information."—*Birmingham Post*.

10/6 net.

PATERNOSTER ROW, LONDON, E.C.4.